

## Converting Myanmar Old Date to Western Reckoning and Back

There is an exact time of the birth of the great Arahant Sun Lun Sayadaw. Sun Lun Sayadaw, according to his biography, was born at:

"6 hours, 1 pāda, 6 bījana, 4 pyan, and 1 khayā."

What time could this be in the western count?

- 1 Myanmar day = 60 Myanmar hours / 240 pādas / 3600 bījanas / 21600 pyans / 216000 khayās.
- 1 Myanmar hour = 4 pādas / 60 bījanas / 360 pyans / 3600 khayās // 0.017 Myanmar day.
- 1 pāda = 15 bījanas / 90 pyans / 900 khayās // 0.25 Myanmar hour / 0.0042 Myanmar day.
- 1 bījana = 6 pyans / 60 khayās // 0.07 pāda / 0.017 Myanmar hour / 0.000278 Myanmar day.
- 1 pyan = 10 khayās // 0.17 bījana / 0.01 pāda / 0.0028 Myanmar hour / 0.0000467 Myanmar day.

In the Western reckoning, there is:

- 1 day = 24 hours / 1440 minutes / 86400 seconds / 86400000 milliseconds.
- 1 hour = 60 minutes / 3600 seconds / 3600000 milliseconds // 0.0417 day.
- 1 minute = 60 seconds / 60000 milliseconds // 0.0167 hour / 0.000696 day.
- 1 second = 1000 milliseconds // 0.0167 minutes / 0.00028 hour / 0.0000116 day.

Now because the western system is *sexagesimal*, not *decimal*, we have to convert the day into minutes or better seconds to count the Burmese hour-length correctly. 86400 seconds divided by 60 is 1440. 1440 is the number of seconds that make up one Burmese hour. We can further divided by sixty to get minutes - 24. One Burmese hour therefore lasts 24 western minutes.

- Pāda is a quarter of the hour, therefore 6 minutes.
  - Bījana is a fifteenth of pāda, hence 24 seconds (6 minutes is 360 seconds, and that divided by fifteen is 24).
  - Pyan is a sixth of bījana, so 4 seconds.
  - Khayā is a tenth of pyan, hence 0.4 seconds (900 milliseconds).
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- One western hour contains 2.5 Burmese hours; or 10 pādas, 150 bījanas, 900 pyans, or 9000 khayās.
  - One minute is 0.0417 of Myanmar hour; or 0.017 pāda, 2.502 bījanas, 15.012 pyans, or 150.12 khayās.
  - One second is 0.000695 of Myanmar hour; or 0.00278 pāda, 0.0417 bījana, 0.2502 pyan, or 2.502 khayās.

According to the western time count, the day starts some time in the "midnight", at 0 o'clock. However, the Burmese time counting starts somewhere around the dawn/sunset, and generally is accepted that it should be around 6 am of western counting.

"6 hours, (one) complete pāda, 6 bījanas, 4 pyans, (and) 1 khayā" means

- Myanmar 6 hours = in western minutes  $24 \times 6 = 144$  / in hours 2 hours 24 minutes.
- 1 pāda = 6 minutes.
- 6 bījanas = In seconds  $24 \times 6 = 144$  seconds / in minutes 2 minutes and 24 seconds.
- 4 pyans = 16 seconds
- 1 khayā = 0.4 seconds.

If we add to the 6 am the 2 hours and 24 minutes, 6 minutes, 2 minutes and 24 seconds, 16 seconds, and also 0.4 second, we get:

In the western time reckoning Sun Lun Sayadaw was born in the morning at 8 hours, 32 minutes, and 40.4 seconds.

(Written with help of Ko Aung Ko Ko Oo. Thank you. ☺ )

**စွန်းလွန်းဆရာတော်ဘုရားကြီး မွေးတဲ့ အချိန် (နှင့် အခြား မြန်မာအချိန်များကို) အင်္ဂလိပ်လို တိတိကျကျ မှန်မှန်ကန်ကန် ရေတွက်ရတဲ့ပုံ။**

စွန်းလွန်းဆရာတော်ဘုရားကြီးဟာ ၆-နာရီ ပါဒ်ပြည့် ၆-ဗီဇနာ ၄-ပြန် ၁ခရာ တွင် မွေးတော်မူပါတယ်။ အင်္ဂလိပ်လို ဆိုရင် ဘယ်အချိန်မှာ မွေးတော့မူခဲ့ပါသလဲ။

မြန်မာအချိန်သည် မြန်မာ-အင်္ဂလိပ် အဘိဓာန်တွင် မြန်မာနိုင်ငံ ပညာရေးဦးစီးဌာနမှ ဆုံးဖြတ်ချက်အတိုင်း -

- ၁ ရက် = ၆၀ နာရီ / ၂၄၀ ပါဒ် / ၃၆၀၀ ဗီဇနာ / ၂၁၆၀၀ ပြန် / ၂၁၆၀၀၀ ခရာ
- ၁ နာရီ = ၄ ပါဒ် / ၆၀ ဗီဇနာ / ၃၆၀ ပြန် / ၃၆၀၀ ခရာ // ၀.၀၁၇ ရက်
- ၁ ပါဒ် = ၁၅ ဗီဇနာ / ၉၀ ပြန် / ၉၀၀ ခရာ // ၀.၂၅ နာရီ / ၀.၀၀၄၂ ရက်
- ၁ ဗီဇနာ = ၆ ပြန် / ၆၀ ခရာ // ၀.၀၇ ပါဒ် / ၀.၀၁၇ နာရီ / ၀.၀၀၀၂၇၈ ရက်
- ၁ ပြန် = ၁၀ ခရာ // ၀.၁၇ ဗီဇနာ / ၀.၀၁ ပါဒ် / ၀.၀၀၂၈ နာရီ / ၀.၀၀၀၀၄၆၇ ရက်

အင်္ဂလိပ်စနစ်မှာတော့

- ၁ ရက် = ၂၄ နာရီ / ၁၄၄၀ မိနစ် / ၈၆၄၀၀ စက္ကန့် / ၈၆၄၀၀၀၀ မီလီစက္ကန့်
- ၁ နာရီ = ၆၀ မိနစ် / ၁၄၄၀ စက္ကန့် / ၁၄၄၀၀၀၀ မီလီစက္ကန့် // ၀.၀၄၁၇ ရက်
- ၁ မိနစ် = ၆၀ စက္ကန့် / ၆၀၀၀ မီလီစက္ကန့် // ၀.၀၁၆၇ နာရီ / ၀.၀၀၀၆၉၄ ရက်
- ၁ စက္ကန့် = ၁၀၀၀ မီလီစက္ကန့် // ၀.၀၁၆၇ မိနစ် / ၀.၀၀၀၂၈ နာရီ / ၀.၀၀၀၀၁၁၆ ရက်

မြန်မာရက်မှာ နာရီ ၆၀ ရှိပါတယ်။ မြန်မာတစ်နာရီ အင်္ဂလိပ်လို ဘယ်လောက် ကြာလဲ ဆိုတာ ၂၄ နာရီကို ၆၀နဲ့ မစားရဘူး။ ဘာကြောင့်လဲ ဆိုတော့ အင်္ဂလိပ်နာရီက နာရီတိုင်း မိနစ် ၆၀ ရှိပါတယ်။ ဒါကြောင့် ၂၄ နာရီကို ၆၀နဲ့ စားမယ်ဆိုရင် ၀.၆ ဖြစ်သွားတယ်။ ဒါပေမယ့် ဒါ သင်္ချာစနစ်မှာ "တစ်ဆယ်" စနစ်ဖြင့်ရသွားတယ်။ သင်္ချာမှာ တစ်ဆယ်စနစ်က ၀၊ ၁၊ ၂၊ ၃၊ ၄၊ ၅၊ ၆၊ ၇၊ ၈၊ ၉ နဲ့ ၁၀ ပါတယ်။ "နှစ်" စနစ်မှာ ၀ နဲ့ ၁ ပဲ ပါတယ် (ကွန်ပျူတာမှာ သုံးတယ်။) အင်္ဂလိပ်အချိန်မှာ ၆၀ စနစ် ရှိပါတယ်။ ၆၀ စနစ်ဆိုတာ ၆၀ ရောက်တော့ ၆၁ မဟုတ်တော့ဘဲ ၁.၁ (တစ်နာရီ တစ်မိနစ်) လို့ သတ်မှတ်ရတယ်။

မြန်မာ နာရီ ၆၀ကို အင်္ဂလိပ်အချိန်နဲ့ နှိုင်းယှဉ်မယ်ဆိုရင် အင်္ဂလိပ်နာရီကို ၁၀ စနစ်ဖြစ်အောင် ပြောင်းပြီး ရေတွက်ရတယ် - နာရီတွေကို စက္ကန့်အဖြစ် ရေတွက်ရတယ် - အင်္ဂလိပ် တစ်ရက်မှာ စက္ကန့် ၈၆၄၀၀ ရှိပါတယ်။ ၈၆၄၀၀ကို မြန်မာ နာရီ ၆၀ နဲ့ စားရင် စက္ကန့် ရပါတယ်။ မြန်မာတစ်နာရီဟာ အင်္ဂလိပ် ၁၄၄၀ စက္ကန့် ဖြစ်ပါတယ်။ မိနစ် ရအောင် ၁၄၄၀ စက္ကန့်ကို ၆၀နဲ့ စားရပါတယ် - ၂၄ မိနစ် ဖြစ်ပါတယ်။ မြန်မာတစ်နာရီဟာ အင်္ဂလိပ်လို ၂၄ မိနစ် ဖြစ်ပါတယ်။ တနည်း မြန်မာတစ်နာရီဟာ အင်္ဂလိပ်တစ်နာရီရဲ့ ၄၀% ဖြစ်ပါတယ်။

ဒါ ပြန်စစ်လို့ ရပါတယ် - အင်္ဂလိပ် တစ်နာရီမှာ ၂၄ မိနစ် နှစ်ခါကျော်ကျော်လေးရှိပါတယ်။ အင်္ဂလိပ်နာရီတွေ တစ်ရက်မှာ ၂၄ နာရီ ရှိပါတယ်။ ၂၄နာရီကို ၂နဲ့ မြှောက်ပြီး ရေတွက်မယ်ဆိုရင် ၆၀ လောက် ရသွားပြီ။ ၆၀ ဆိုတာ မြန်မာနာရီ။ ဒီလို မြန်မာနာရီဖြစ်တဲ့ အင်္ဂလိပ် ၂၄ မိနစ်ဟာ တစ်ရက်မှာ အကြိမ် ခြောက်ဆယ် ရှိပါတယ်။

- ပါဒ်ဆိုတော့ တစ်နာရီကို ၄ နဲ့ စားပြီး ၆ မိနစ် ရပါတယ်။
- ဗီဇနာဆိုတော့ တစ်ပါဒ်ကို ၁၅နဲ့ စားပြီး ၃၆ စက္ကန့် ရပါတယ်။ (ခုန ၆ မိနစ်မှ စက္ကန့် ၃၆၀ ရပါတယ်။ ၃၆၀ စက္ကန့်ကို ၁၅နဲ့ စားပြီး ၂၄ ရပါတယ်။ ဒါကြောင့် တစ်ဗီဇနာဟာ ၂၄ စက္ကန့် ကြာပါတယ်။)
- ပြန်ဆိုတော့ တစ်ဗီဇနာကို ၆နဲ့ စားပြီး ၄ စက္ကန့် ရပါတယ်။
- ခရာဆိုတော့ တစ်ပြန်ကို ၁၀ နဲ့ စားပြီး ၀.၄ စက္ကန့် ရပါတယ်။

- အင်္ဂလိပ် တစ်နာရီမှာတော့ မြန်မာနာရီ ၂ နာရီခွဲ ရှိပါတယ်။ ၁၀ ပါဒ် / ၁၅၀ ဗီဇနာ / ၉၀၀ ပြန် / ၉၀၀၀ ခရာ ပါတယ်။
- အင်္ဂလိပ် တစ်မိနစ်မှာ မြန်မာနာရီ ၀.၀၄၁၇ ပါတယ်။ ၀.၀၁၇ ပါဒ် / ၂.၅၀၂ ဗီဇနာ / ၁၅.၀၁၂ ပြန် / ၁၅၀.၁၂ ခရာ ပါတယ်။
- အင်္ဂလိပ် တစ်စက္ကန့်မှာ မြန်မာနာရီ ၀.၀၀၀၆၉၅ ပါပါတယ်။ ၀.၀၀၂၇၈ ပါဒ် / ၀.၀၄၁၇ ဗီဇနာ / ၀.၂၅၀၂ ပြန် / ၂.၅၀၂ ခရာ ပါတယ်။

အင်္ဂလိပ်ရက်သည် ည ၀နာရီမှာ စပါတယ်။ အင်္ဂလိပ်ရက်စတဲ့အချိန်မှာ မြန်မာရက်သည် မစသေးပါဘူး။ အင်္ဂလိပ်ရက် ၆နာရီမှာလောက် မြန်မာရက် စပါတယ်။

"၆-နာရီ ပါဒ်ပြည့် ၆-ဗီဇနာ ၄-ပြန် ၁ခရာ" ဆိုတော့

- မြန်မာ ၆ နာရီ = အင်္ဂလိပ် မိနစ် ၂၄ x ၆ = ၁၄၄ / နာရီမှာ ၂ နာရီ ၂၄ မိနစ် ဖြစ်ပါတယ်။
- မြန်မာ ၁ ပါဒ် = အင်္ဂလိပ် ၆ မိနစ် ဖြစ်ပါတယ်။
- မြန်မာ ၆ ဗီဇနာ = အင်္ဂလိပ် စက္ကန့် ၂၄ x ၆ = ၁၄၄ စက္ကန့် / မိနစ်မှာ ၂ မိနစ် နဲ့ ၂၄ စက္ကန့် ဖြစ်ပါတယ်။
- မြန်မာ ၄ ပြန် = ၁၆ စက္ကန့်
- မြန်မာ ၁ ခရာ = ၀.၄ စက္ကန့် ဖြစ်ပါတယ်။

မနက် ၆နာရီကို ၂ နာရီ ၂၄ မိနစ်ရယ် ၆ မိနစ်ရယ် ၂ မိနစ် ၂၄ စက္ကန့်ရယ် ၁၆ စက္ကန့်ရယ် နဲ့ ၀.၄ စက္ကန့် ပေါင်းမယ် ဆိုလို့ရှိရင် ...

စွန်းလွန်းဆရာတော်ဘုရားကြီးသည် မနက် ၈ နာရီ ၃၂ မိနစ် နဲ့ ၄၀.၄ စက္ကန့်မှာ မွေးတော်မူပါတယ်။

(ကိုအောင်ကိုကိုဦး၏ အကူအညီနှင့် ရေးထား၍ တင်ထားပါသည်။)

## Saṅgārava Sutta – Discourse to Saṅgārava

### Parth Two: The Three Similes on Kindling Fire

477. "So kho ahaṃ, bhāradvāja, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruveḷā senānigamo tadavasariṃ.	477. "Then, Bhāradvāja, I was searching what was skilful, the supreme word ("Enlightenment") of the ultimate peace, and as (I) was journeying on a gradual journey in (the kingdom of) Māgadha, (I) settled there where was the Uruveḷa (Forest) (in) the Village Sena.
Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ.	There I saw a charming piece of land, with gorgeous forests <sup>1</sup> , flowing pure (and) well located charming river (Nerañjarā) as well, with an alms-providing village all around.
Tassa mayhaṃ, bhāradvāja, etadahosi – 'ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo.	Then, Bhāradvāja, it occurred to me: "Friend, indeed charming (is this) piece of land, with gorgeous forests and the flowing pure (and) well located charming river, with an alms-providing village all around.
Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti.	Oh, certainly this is for a clansman keen on making effort in order that (he) makes effort.
So kho ahaṃ, bhāradvāja, tattheva nisīdiṃ – 'alamidaṃ padhānāyā'ti.	Then I, Bhāradvāja, indeed sat down right there – "Oh, this (place) is (suitable) for making effort."

MNA 26. Pāsārāsīsuttavaṇṇanā	Commentary for MN 26. Discourse on the Variety of Fetters
279. Yena uruveḷā senānigamoti ettha uruvelāti mahāvelā, mahāvālikarāsīti attho.	279. "Where was the Uruveḷa (Forest) in the Village Sena" (has the) meaning that there "Uruveḷa" is of abundant sand, of a large heap of sand.
Atha vā urūti vālikā vuccati; velāti mariyādā, velātikkaṃ manahetu āhaṭṭha uru uruvelāti evamettha attho daṭṭhabbo.	Or in other way, "urū" means sand; "velā" is boundary (of morality), (therefore) "uruveḷā" means the sand brought because of transgressing the boundary (of morality); thus the meaning should be known.
Atīte kira anuppanne buddhe dasasahassā kulaputtā tāpasapabbajjaṃ pabbajitvā tasmim padese viharantā ekadivasaṃ sannipatitvā katikavattaṃ akaṃsu –	In fact, in the past, before the Buddha was born, ten thousand clansmen went forth (from home) to become ascetics, and after going forth they stay in that region. One day they assembled and made an agreement:
"kāyakammavacīkammāni nāma paresampi pākāṭāni honti, manokammaṃ pana apākāṭaṃ.	"The so called 'action by body' and 'action by speech' are evident even to others, the 'action by mind' is however not evident.
Tasmā yo kāmavitakkaṃ vā byāpādavittakkaṃ vā vihiṃsāvitakkaṃ vā vittakketi, tassa añño codako nāma natthi;	Therefore, whoever thinks the thought of sensual pleasures, or the thought of anger, or the thought of harm, no one other will be an accuser as such,

<sup>1</sup> vana (= forest), saṇḍa (= aggregation, group). It is therefore a group of forests, or a large forested area.

<i>so attanāva attānaṃ codetvā pattapuṭena vālikaṃ āharitvā imasmiṃ ṭhāne ākiratu, idamassa daṇḍakamma"nti.</i>	(hence) he himself will accuse himself, bring sand in a leaf-basket (and) empty (it) in this place – this is the work of punishment for him."
<i>Tato paṭṭhāya yo tādisaṃ vitakkaṃ vitakketi, so tattha pattapuṭena vālikaṃ ākirati, evaṃ tattha anukkamena mahāvālikarāsi jāto.</i>	Beginning since then, whoever thought that kind of thought, he emptied there sand from a leaf-basket, (and) thus there gradually arose a large heap of sand.
<i>Tato taṃ pacchimā janatā parikkhipitvā cetiyaṭṭhānamakāsi; taṃ sandhāya vuttaṃ – "uruvelāti mahāvelā, mahāvālikarāsīti attho"ti.</i>	After that, the later generations surrounded (that place) and made (it) a sacred place; it is (therefore) told in connection to that: "'Uruvela' is of abundant sand, meaning there was a large heap of sand."
<i>Tameva sandhāya vuttaṃ – "atha vā urūti vālikā vuccati, velāti mariyādā.</i>	Even in connection with that it is said: "In other way, 'urū' means sand; 'velā' is boundary (of morality).
<i>Velātikkanamanahetu āhaṭṭa uru uruvelāti evamettha attho daṭṭhabbo"ti.</i>	(therefore) "uruvelā" means the sand brought because of transgressing the boundary (of morality); thus the meaning should be known."

<i>Senānigamoti senāya nigamo.</i>	"Village Sena" is the village of army.
<i>Paṭhamakappikānaṃ kira tasmiṃ ṭhāne senāniveso ahosi;</i>	In fact, for the (people) of the first aeon (out of five in this world) in (this) place there was the residence of the army.
<i>tasmā so padeso senānigamoti vuccati. "Senāni-gāmo"tipi pāṭho.</i>	Therefore, that area is called "Village Sena". <sup>2</sup>
<i>Senānī nāma sujātāya pitā, tassa gāmoti attho.</i>	Senānī (is also) called the father of Sujātā, the meaning (of Village Sena") is (to be understood as) his village. <sup>3</sup>
<i>Tadavasariṇi tattha osariṃ.</i>	"I settled there" means I entered.
<i>Ramaṇīyaṃ bhūmibhāganti supupphitanānappakārajajathalajapupphavicittaṃ manorammaṃ bhūmibhāgaṃ.</i>	"Charming piece of land" means abundant in flowers, diverse flowers growing in different ways from ground and water, enchanting piece of land.
<i>Pāsādikañca vanasaṇḍanti morapiñchakalāpasadisam pasādajananavanasanḍañca addasaṃ.</i>	"With gorgeous forests" means I saw forests arousing joy, like a bundle of peacock's feathers.
<i>Nadiñca sandantinti sandamānañca maṇikkhandhasadisam vimalanīlasītalasaliṃ nerañjaraṃ nadiṃ addasaṃ.</i>	"The flowing river" means I saw the Nerañjarā river, perfect blue, cool (and) pure, like a lump of a gem.
<i>Setakanti parisuddhaṃ nikkaddamaṃ.</i>	"Pure" means clean, without scum.
<i>Supatitthanti anupubbagamabhīrehi sundarehi titthehi upetaṃ.</i>	"Well located" means complete in beautiful embankments (entering) gradually in the depth (of the river).
<i>Ramaṇīyanti rajatapaṭṭasadisam vipakīṇṇavālikaṃ pahūtamacchakacchapaṃ abhirāmadassanaṃ.</i>	"Charming" means fascinating view of (the river) with scattered sand like a silver coin, (and) abundance of fish (and) tortoise.

<sup>2</sup> Because the army didn't reside there any more, and because of the ambiguity of the name I keep the Pāli name to prevent readers from confusion.

<sup>3</sup> The lady Sujātā was the first person to bring meal (milk-rice) to the *bodhisatta* after he gave up his austere practices.

<i>Samantā ca gocaragāmanti tassa padessassa samantā avidūre gamanāgamanasampannaṃ sampattapabbajitānaṃ sulabhapiṇḍaṃ gocaragāmañca addasaṃ.</i>	"Alms-providing village all around" means all around that area, nearby, I saw an alms-providing village of easily gained meal (/ "lump") for (any) arrived recluses, with many coming (and) going (people).
<i>Alaṃ vatāti samatthaṃ vata.</i>	"Oh, certainly" means certainly to succeed.
<i>Tattheva nisīdinti bodhipallaṅke nisajjaṃ sandhāyāha.</i>	"Sat down right there" was said because (the <i>bodhisatta</i> ) sat down in the Enlightenment posture.
<i>Uparisuttasmiñhi tatthevāti dukkarakārikatthānaṃ adhippetam, idha pana bodhipallaṅko.</i>	In the discourse further (/ "above") by "right there" is intended the beginning of austere practices, here is (however meant) the Enlightenment posture (/ "throne"). <sup>4</sup>
<i>Tenāha – "tattheva nisīdi"nti.</i>	Therefore (the <i>bodhisatta</i> ) said: "I sat down right there."
<i>Alamidaṃ padhānāyāti idaṃ thānaṃ padhānatthāya samatthanti evaṃ cintetvā nisīdinti attho.</i>	"Oh, this (place) is (suitable) for making effort" means "this place is (bringing) success in making effort", meaning "I thought in that way and sat down."

<i>Apissu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.</i>	Then, Bhāradvāja, occurred to me (in my mind) indeed three similes repeatedly amazing, never heard before:
<i>"Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhattaṃ.</i>	"Suppose, Bhāradvāja, that sticky wet wood is kept in water.
<i>Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggim abhinibbattessāmi, tejo pātukarissāmi'ti.</i>	Then a man would come, and taking a kindling stick (he would think): "I will kindle fire, I will make fire appear."
<i>Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā'ti?</i>	What do you think about that, Bhāradvāja, would that man indeed, taking a kindling stick, (really) kindle fire on that sticky wet wood kept in water; would he make fire appear?
<i>"No hidaṃ, bho gotama.</i>	"Indeed, (I do) not (think) that, friend Gotama.
<i>Taṃ kissa hetu?</i>	What is the reason for that?
<i>Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana uduke nikkhattaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā'ti.</i>	Friend Gotama, indeed, this kind of sticky wet wood that, moreover, is however kept in water, will be however only the cause of that man's exhaustion (and) suffering.
<i>"Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi avūpakaṭṭhā viharanti,</i>	"Exactly so, Bhāradvāja, those certain ascetics or brahmins, who indeed stay undetached by their body and mind from sensual pleasures,

<sup>4</sup> This is the commentary for *Pāsārāsī Sutta* (MN 26). There this means that the *bodhisatta* is going to sit down under the Bodhi tree and attain Buddhahood. In our *Saṅgārava Sutta* (MN 100), as well as in the *Mahāsaccaka Sutta* (MN 36) it however implies the *bodhisatta* will engage in austere practices. Here in MN 100. Saṅgārava Sutta the *bodhisatta* will sit down under the Bodhi tree later in the text. The *MN 36. Mahāsaccaka Sutta's* Commentary for "tattheva nisīdiṃ" explains in relation to the *bodhipallaṅka* meaning in *MN 26*. vs. *MN 36 (& MN 100)* – "Ayaṃ pana viseso, tattha bodhipallaṅke nisajjā, idha dukkarakārikā." = "This is however the difference, there (i.e. in MN 26) the sitting was in the Enlightenment posture, here (i.e. in *MN 36*) in order to engage in austere practices."

<i>yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhataṃ na suppahīno hoti na suppaṭippassaddho,</i>	Whose desire for sensual pleasures, the affection <sup>5</sup> by sensual pleasures, the infatuation for sensual pleasures, the thirst for sensual pleasures, the fever for sensual pleasures, is also not well suppressed internally by them, not well allayed,
<i>opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tubbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	And those sirs ascetics (and) brahmins then when torturing (themselves) further experience painful, sharp, harsh, bitter feelings, (and) they are indeed incapable of knowledge (and) vision of the ultimate full Enlightenment.
<i>No capi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā dubbā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	But even if those sirs ascetics (and) brahmins further do not torture (themselves) to experience painful, sharp, harsh, bitter feelings, they will still be incapable of knowledge (and) vision of the ultimate full Enlightenment.
<i>Ayaṃ kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.</i>	This first simile, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.

<i>MNA 36. Mahāsaccakasuttavaṇṇanā</i>	Commentary to MN 36. Greater Discourse to Saccaka
<i>374. Allakaṭṭhanti allaṃ udumbarakaṭṭhaṃ.</i>	374. "Wet wood" means wet fig wood.
<i>Sasnehanti sakhīraṃ.</i>	"Sticky" means "clammy".
<i>Kāmehiṭi vatthukāmehi.</i>	"From sensual pleasures" means pleasures of the (five) sensual objects. <sup>6</sup>
<i>Avūpakaṭṭhāti anapagatā.</i>	"Undetached" means not abandoned.
<i>Kāmacchandotiādisu kilesakāmovā chandakaraṇavasena chando.</i>	In "desire for sensual pleasures" etc. the desire (is meant) as the desire that creates the sensual-desire defilement.
<i>Sinehakarāṇavasena sneho.</i>	Because it creates affection, (it is) affection.
<i>Mucchākarāṇavasena mucchā.</i>	Because it creates infatuation, (it is) infatuation.
<i>Pipāsākarāṇavasena pipāsā.</i>	Because it creates thirst, (it is) thirst.
<i>Anudahanavasena pariḷāhoti veditabbo.</i>	Because it follows (and) burns, it is fever; (thus) it should be known.
<i>Opakkamikāti upakkamanibbattā.</i>	"Torturing (themselves)" means (the feelings) arisen due to austere practices.
<i>Ñāṇāya dassanāya anuttarāya sambodhāyāti sabbam lokuttaramaggavevacanameva.</i>	"Of knowledge (and) vision of the ultimate full Enlightenment" means simply all interpretations of supramundane Path.

<sup>5</sup> Literally "stickiness", "moistness".

<sup>6</sup> I.e. pleasant sights, sounds, smells, tastes, and bodily contacts. According to *AN 1 1.1. Rūpādivaggo*, the Buddha said: "Monks, I do not find any other sight that stays enthralling man's mind than what is this, monks, the sight of a woman." (The same is for sound, smell, taste, and bodily contact with/of a woman.) The Buddha there says the same for women in relation to men.



<i>Idaṃ panettha opammasaṃsandanaṃ – allaṃ sakhīraṃ udumbarakaṭṭhaṃ viya hi kilesakāmena vatthukāmato anissaṭapuggalā.</i>	This is there then the explanation ("combinaton") of the simile – indeed, like the wet sticky fig wood (they are) people not free from the (five) objects of sensual pleasures by the sensual-desire defilement.
<i>Udake pakkhittabhāvo viya kilesakāmena tintatā;</i>	Like when (the wood) is thrown in water, (the people) are wet by the sensual-desire defilement.
<i>manthanenāpi aggino anabhinibbattanaṃ viya kilesakāmena vatthukāmato anissaṭānaṃ opakkamikāhi vedanāhi lokuttaramaggassa anadhigamo.</i>	Like even by drilling (the kindling stick in the wet wood) the fire won't get kindled, there is no attainment of supramundane Path by torturing (practices) for those not free from (five) objects of sensual-pleasures by the defilement of sensual-desire.
<i>Amanthanenāpi aggino anabhinibbattanaṃ viya tesam puggalānaṃ vināpi opakkamikāhi vedanāhi lokuttaramaggassa anadhigamo.</i>	Like even by not drilling (the kindling stick in the wet wood) the fire won't get kindled, there is no attainment of supramundane Path for those persons even without the feelings from (self-)torturing (practices).

478. "Aparāpi kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.	478. "Then, Bhāradvāja, indeed another, second simile occurred to me (in my mind), repeatedly amazing, never heard before.
Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggiṃ abhinibbattessāmi, tejo pātukarissāmi'ti.	Suppose, Bhāradvāja, that sticky wet wood is kept further from water, on the land. Then a man would come, and taking a kindling stick (he would think): "I will kindle fire, I will make fire appear."
Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyā'ti?	What do you think about that, Bhāradvāja, would that man indeed, taking a kindling stick, (really) kindle fire on that sticky wet wood kept further from water, on the land; would he make fire appear?
"No hidaṃ, bho gotama.	"Indeed, (I do) not (think) that, friend Gotama.
Taṃ kissa hetu?	What is the reason for that?
Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhattaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā'ti.	Friend Gotama, indeed, this kind of sticky wet wood that, although even kept further from water, on the land, will be however only the cause of that man's exhaustion (and) suffering.
"Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti,	"Exactly so, Bhāradvāja, those certain ascetics or brahmins who indeed stay detached from sensual pleasures by both (their) body and mind,
yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti na suppaṭippassaddho,	Whose desire for sensual pleasures, the affection by sensual pleasures, the infatuation for sensual pleasures, the thirst for sensual pleasures, the fever for sensual pleasures, is (however) not well suppressed internally by them, not well allayed,
opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.	And those sirs ascetics (and) brahmins then when torturing (themselves) further experience painful, sharp, harsh, bitter feelings, (and) they are indeed incapable of knowledge (and) vision of the ultimate full Enlightenment.



No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.	But even if those sirs ascetics (and) brahmins further do not torture (themselves) to experience painful, sharp, harsh, bitter feelings, they will still be incapable of knowledge (and) vision of the ultimate full Enlightenment.
Ayaṃ kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.	This second simile, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.

Dutiyaupamāpi imināva nayena veditabbā.	Even the second simile should be known exactly in this way (mentioned above).
Ayaṃ pana viseso, purimā saputtabhariyapabbajjāya upamā;	However, this is the difference – formerly (it was) a simile for recluseship with wife (and) children;
pacchimā brāhmaṇadhammikapabbajjāya.	The later (simile was) for the recluseship of proper brahmins.

479. "Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.	479. "Then, Bhāradvāja, indeed another, third simile occurred to me (in my mind), repeatedly amazing, never heard before.
Seyyathāpi, bhāradvāja, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhattaṃ.	Suppose, Bhāradvāja, that greaseless dry wood is kept further from water, on the land.
Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggaṃ abhinibbattessāmi, tejo pātukarissāmi'ti.	Then a man would come, and taking a kindling stick (he would think): "I will kindle fire, I will make fire appear."
Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggaṃ abhinibbatteyya, tejo pātukareyyā'ti?	What do you think about that, Bhāradvāja, would that man indeed, taking a kindling stick, (really) kindle fire on that greaseless dry wood kept further from water, on the land; would he make fire appear?
"Evaṃ bho gotama.	"(I think) so, friend Gotama.
Taṃ kissa hetu?	What is the reason for that?
Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhatta'nti.	Friend Gotama, indeed, this (is) a kind of greaseless dry wood, moreover (it) is kept further from water, on the land.
"Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakatṭhā viharanti,	"Exactly so, Bhāradvāja, those certain ascetics or brahmins who indeed stay detached from sensual pleasures by both (their) body and mind,
yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇḍāso kāmapiṇḍāso so ca ajjhataṃ suppahīno hoti suppaṭippassaddho,	Whose desire for sensual pleasures, the affection by sensual pleasures, the infatuation for sensual pleasures, the thirst for sensual pleasures, the fever for sensual pleasures, is internally well suppressed by them, well allayed,
opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.	And those sirs ascetics (and) brahmins then when torturing (themselves) also (because they) experience painful, sharp, harsh, bitter feelings, they are indeed capable of knowledge (and) vision of the ultimate full Enlightenment.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.	But even if those sirs ascetics (and) brahmins further do not torture (themselves) to experience painful, sharp, harsh, bitter feelings, they will still be capable of knowledge (and) vision of the ultimate full Enlightenment.
Ayaṃ kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.	This third simile, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.
Imā kho maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.	These three similes, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.

376. Tatiyaupamāya koḷāpanti chinnaśinehaṃ nirāpaṃ.	376. In the third simile "greaseless" means void of stickiness, without moisture.
Thale nikkhittanti pabbatathale vā bhūmithale vā nikkhattaṃ.	"Kept on the land" means kept either on the surface of a mountain, or on the surface of land.
Etthāpi idaṃ opammasaṃsandanaṃ – sukkhakoḷāpakatṭhaṃ viya hi kilesakāmena vatthukāmato nissāṭapuggalā, ārakā udakā thale nikkhittabhāvo viya kilesakāmena atintatā.	There, indeed, is this explanation ("combination") for the simile: like the greaseless dry wood, the persons devoid of the sensual-desire defilement, (devoid) of the (five) objects of sensual pleasure, are not wet by the sensual-desire defilement.
Manthanenāpi aggino abhinibbattanaṃ viya kilesakāmena vatthukāmato nissāṭānaṃ abbhokāsikanesaṃjikkādivasena opakkamikāhipi vedanāhi lokuttaramaggassa adhigamo.	Like kindling fire by the kindling stick, there is indeed attainment of the supramundane Path for those devoid of sensual-desire defilement, (devoid) of the (five) objects of sensual pleasure, even by the torturing feelings from the (ascetic practices) such as (dwelling under) open space (or) the sitter's (practice, i.e. refraining from lying down).
Aññassa rukkhassa sukhasākhāya saddhiṃ ghaṃsanamatteneva aggino abhinibbattanaṃ viya vināpi opakkamikāhi vedanāhi sukhāyeva paṭipadāya lokuttaramaggassa adhigamoti.	Just like is fire kindled even just by rubbing with a dry branch of another tree, (there is) attainment of the supramundane Path even for (those) without (the experience) of torturing feelings, even by a comfortable practice.
Ayaṃ upamā bhagavatā attano atthāya āhaṭā.	This simile occurred ("was brought") for the purposes of the Exalted One.

May all beings be happy and healthy ☺

monk Saraṇa

## Saṅgārava Sutta – Rozprava Saṅgāravovi

### Část Druhá: Tři Podobenství o Ohni

477. <i>"So kho ahaṃ, bhāradvāja, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamaṇo magadhesu anupubbena cārikaṃ caramāno yena uruveḡa senānigamo tadavasariṃ.</i>	477. "Then, Bhāradvāja, I was searching what was skilful, the supreme word ("Enlightenment") of the ultimate peace, and as (I) was journeying on a gradual journey in (the kingdom of) Māgadha, (I) settled there where was the Uruveḡa (Forest) (in) the Village Sena.	477. "A tak, Bhāradvādžo, jsem hledal to, co bylo dovedné, to nejvyšší slovo ("Osvícení") dokonalého klidu, a když jsem putoval na postupné cestě v (království) Magadha, usadil jsem se tam, kde byl (Les) Uruvéḡa, (ve) Vesnici Sēna.
<i>Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḡaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ.</i>	There I saw a charming piece of land, with gorgeous forests, flowing pure (and) well located charming river (Nerañjarā) as well, with an alms-providing village all around.	Tam jsem viděl rozkošnou část země, s nádhernými lesy <sup>7</sup> , také tekoucí čistou (a) dobře umístěnou rozkošnou řekou (Nérañdžará), s vesnicí poskytující almužnu (jídlo pro mnicha) všude okolo.
<i>Tassa mayhaṃ, bhāradvāja, etadahosi – 'ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḡo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo.</i>	Then, Bhāradvāja, it occurred to me: "Friend, indeed charming (is this) piece of land, with gorgeous forests and the flowing pure (and) well located charming river, with an alms-providing village all around.	Pak mi, Bhāradvādžo, vyvstalo tohle (v mysli): "Příteli, (tahle) část země je opravdu rozkošná, s nádhernými lesy, také tekoucí čistou (a) dobře umístěnou rozkošnou řekou, s vesnicí poskytující almužnu všude okolo.
<i>Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti.</i>	Oh, certainly this is for a clansman keen on making effort in order that (he) makes effort.	Však je toto zajisté (vhodné) pro (zdatného) usilujícího muže z rodiny k usilování.
<i>So kho ahaṃ, bhāradvāja, tattheva nisīdiṃ – 'alamidaṃ padhānāyā'ti.</i>	Then I, Bhāradvāja, indeed sat down right there – "Oh, this (place) is (suitable) for making effort."	A tak jsem si, Bhāradvādžo, sedl právě tam: "Však je toto (místo) vhodné) pro usilování." <sup>8</sup>

<i>MNA 26. Pāsarāsisuttavaṇṇanā</i>	Commentary for MN 26. Discourse on the Variety of Fetters	Komentář k MN 26. Rozprava o Rozmanitosti Pout
279. <i>Yena uruvelā senānigamoti ettha uruvelāti mahāvelā, mahāvālikarāsīti attho.</i>	279. "Where was the Uruvela (Forest) in the Village Sena" (has the) meaning that there "Uruvela" is of abundant sand, of a large heap of sand.	279. "Kde byl (Les) Uruvéḡa ve Vesnici Sēna" (má ten) význam, že tam "Uruvéḡa" je vydatného písku, ohromné hromady písku.

<sup>7</sup> *vana* (= les), *saṇḡa* (= uskupení, skupina). Je to tedy skupina lesů, nebo velká zalesněná oblast.

<sup>8</sup> Tipiṭakadhara Mengun Sajadó zmiňuje ve svém *"The Great Chronicle of Buddhas"*, přel. do aj. U Ko Lay a U Tin Lwin, Ti=Ni Publishing Center, 2006; sv.2 část 1, str.149 : "[*bódhisatta*] si postavil malý příbytek z dostupného palivového dřeva a listí, a zůstal v lese Uruvéḡa aby se věnoval meditaci."

<i>Atha vā urūti vālikā vuccati; velāti mariyādā, velātikkaṃanahetu āhaṭṭa uru uruvelāti evamettha attho daṭṭhabbo.</i>	Or in other way, "urū" means sand; "velā" is boundary (of morality), (therefore) "uruvelā" means the sand brought because of transgressing the boundary (of morality); thus the meaning should be known.	Nebo jinak (řečeno), "urū" znamená písek; "véla" je hranice (etiky), (a tak) "uruvéla" znamená písek přinesený kvůli překročení hranice (etiky); tak by ten význam měl být chápaný ("známý").
<i>Atīte kira anuppanne buddhe dasasahassā kulaputtā tāpasapabbajjaṃ pabbajjivā tasmim padese viharantā ekadivasaṃ sannipatitvā katikavattaṃ akaṃsu –</i>	In fact, in the past, before the Buddha was born, ten thousand clansmen went forth (from home) to become ascetics, and after going forth they stay in that region. One day they assembled and made an agreement:	Ve skutečnosti, v minulosti, před tím než se Buddha narodil, deset tisíc mužů z rodin šli (z domova) do bezdomoví aby se stali askety, a po tom co šli do bezdomoví, žili v té oblasti. Jednoho dne se shromáždili a udělali dohodu:
<i>"kāyakammavacikkammāni nāma paresampi pākāṭāni honti, manokammaṃ pana apākāṭaṃ.</i>	"The so called 'action by body' and 'action by speech' are evident even to others, the 'action by mind' is however not evident.	"Ty tzv. 'činy tělem' a 'činy mluvou' jsou zjevné i ostatním, kdežto 'činy myslí' nejsou zjevné.
<i>Tasmā yo kāmavitakkaṃ vā byāpādavitaṃ vā vihiṃsāvitakkaṃ vā vitakketi, tassa añño codako nāma natthi;</i>	Therefore, whoever thinks the thought of sensual pleasures, or the thought of anger, or the thought of harm, no one other will be an accuser as such,	Proto, kdokoliv pomyslí myšlenku smyslné rozkoše, nebo myšlenku hněvu, nebo jak někomu ublížit ("myšlenku ublížení"), nikdo nebude obviňovatelem jako takovým,
<i>so attanāva attānaṃ codetvā pattapuṭṭena vālikaṃ āharitvā imasmiṃ ṭhāne ākiratu, idamassa daṇḍakamma"nti.</i>	(hence) he himself will accuse himself, bring sand in a leaf-basket (and) empty (it) in this place – this is the work of punishment for him."	(proto) on sám obviní sebe, přinese písek v koši z listů a vysype (jej) na tomto místě – toto je pro něj práce trestu."
<i>Tato paṭṭhāya yo tādisaṃ vitakkaṃ vitakketi, so tattha pattapuṭṭena vālikaṃ ākirati, evaṃ tattha anukkamena mahāvālikarāsi jāto.</i>	Beginning since then, whoever thought that kind of thought, he emptied there sand from a leaf-basket, (and) thus there gradually arose a large heap of sand.	Počínaje od tehdy, kdokoliv pomyslel ten druh myšlenky, vysypal tam písek z koše z listů, (a) tak tam postupně vyrostla velká hromada písku.
<i>Tato taṃ pacchimā janatā parikkhipitvā cetiyaṭṭhānamakāsi; taṃ sandhāya vuttaṃ – "uruvelāti mahāvelā, mahāvālikarāsi attho"ti.</i>	After that, the later generations surrounded (that place) and made (it) a sacred place; it is (therefore) told in connection to that: "'Uruvela' is of abundant sand, meaning there was a large heap of sand."	Po tom pozdější generace obestoupili (to místo) a udělali (jej) posvátným místem; je to (tedy) řečeno v (té) spojitosti: "'Uruvéla' je vydatného písku, ohromné hromady písku.
<i>Tameva sandhāya vuttaṃ – "atha vā urūti vālikā vuccati, velāti mariyādā.</i>	Even in connection with that it is said: "In other way, 'urū' means sand; 'velā' is boundary (of morality).	Dokonce ve spojitosti s tím je řečeno: "Nebo jinak (řečeno), 'urū' znamená písek; 'véla' je hranice (etiky).
<i>Velātikkaṃanahetu āhaṭṭa uru uruvelāti evamettha attho daṭṭhabbo"ti.</i>	(Therefore) "uruvelā" means the sand brought because of transgressing the boundary (of morality); thus the meaning should be known."	(A tak) "uruvéla" znamená písek přinesený kvůli překročení hranice (etiky); tak by ten význam měl být chápaný ("známý")."

<i>Senānigamoti senāya nigamo.</i>	"Village Sena" is the village of army.	"Vesnice Séna" je vesnice armády.
<i>Paṭhamakappikāṇaṃ kira tasmim ṭhāne senāniveso ahoṣi;</i>	In fact, for the (people) of the first aeon (out of five in this world) in (this) place there was the residence of the army.	Vskutku, pro (lidi) prvního eonu (z pěti v tomto světě) bylo na (tomto) místě obydlí armády.
<i>tasmā so padeso senānigamoti vuccati. "Senāni-gāmo"tipi pāṭho.</i>	Therefore, that area is called "Village Sena".	Proto se ta oblast nazývá "Vesnice Séna". <sup>9</sup>
<i>Senāni nāma sujātāya pitā, tassa gāmoti attho.</i>	Senāni (is also) called the father of Sujātā, the meaning (of Village Sena) is (to be understood as) his village.	Sénání (je také) nazýván otec Sudžáty, (proto má být) význam (jména té vesnice pochopen jakožto) jeho vesnice. <sup>10</sup>
<i>Tadavasarinti tattha osariṃ.</i>	"I settled there" means I entered.	"Usadil jsem se tam" znamená vstoupil jsem.
<i>Ramaṇīyaṃ bhūmibhāganti supupphitanānappakārajajathalaja pupphavicittaṃ manorammaṃ bhūmibhāgaṃ.</i>	"Charming piece of land" means abundant in flowers, diverse flowers growing in different ways from ground and water, enchanting piece of land.	"Rozkošná část země" znamená bohatá květinami, různými květinami rostoucími jinými způsoby ze země a z vody, okouzující část země.
<i>Pāsādikañca vanasaṇḍanti morapiñchakalāpasadisam pasādajananavanasanḍañca addasaṃ.</i>	"With gorgeous forests" means I saw forests arousing joy, like a bundle of peacock's feathers.	"S nádhernými lesy" znamená viděl jsem lesy vzbuzující radost, jako svazek pavích per.
<i>Nadiñca sandantinti sandamānañca maṇikkhandhasadisam vimalanīlasītalasalilaṃ nerañjaraṃ nadiṃ addasaṃ.</i>	"The flowing river" means I saw the Nerañjarā river, perfect blue, cool (and) pure, like a lump of a gem.	"Tekoucí voda" znamená viděl jsem řeku Nerañžará, dokonale modrou, chladnou (a) čistou, jako kus drahokamu.
<i>Setakanti parisuddhaṃ nikkaddamaṃ.</i>	"Pure" means clean, without scum.	"Čistá" znamená pročištěná, bez kalu.
<i>Supatitthanti anupubbagamabhīrehi sundarehi titthehi upetaṃ.</i>	"Well located" means complete in beautiful embankments (entering) gradually in the depth (of the river).	"Dobře umístěná" znamená úplná s krásnými násepy, postupně (vstupujícími) do hloubky (té řeky).
<i>Ramaṇīyanti rajatapaṭṭasadisam vippariṇṇavālikam pahūtamacchakacchapaṃ abhirāmadassanaṃ.</i>	"Charming" means fascinating view of (the river) with scattered sand like a silver coin, (and) abundance of fish (and) tortoise.	"Rozkošná" znamená úchvatný pohled na (řeku) s roztroušeným pískem jako stříbrnou mincí, (a) bohatstvím ryb (a) želv.
<i>Samantā ca gocaragāmanti tassa padesassa samantā avidūre gamanāgamanasampannaṃ sappattapabbajitānaṃ</i>	"Alms-providing village all around" means all around that area, nearby, I saw an alms-providing village of easily gained meal (/ "lump") for	"S vesnicí poskytující almužnu" znamená všude okolo té oblasti, poblíž, jsem viděl vesnici která poskytuje almužnu snadno nabytého jídla (/ "hrudky") pro přichozí

<sup>9</sup> Protože tam ta armáda už nesídlí, a také kvůli dvojznačnosti toho jména, ponechávám Páli jsméno, abych zabránil zmatení u čtenáře.

<sup>10</sup> Slečna Sudžátá byla první osobou, která *bódhisattovi* přinesla pokrm (mléčnou rýži) po tom, co zanechal mučivých metod.

<i>sulabhapiṇḍaṃ gocaragāmañca addasaṃ.</i>	(any) arrived recluses, with many coming (and) going (people).	poustevníky, s mnoha přicházejícími (a) odcházejícími (lidmi).
<i>Alaṃ vatāti samatthaṃ vata.</i>	"Oh, certainly" means certainly to succeed.	"Však zajisté" znamená zajisté k úspěchu.
<i>Tattheva nisīdinti bodhipallaṇike nisajjaṃ sandhāyāha.</i>	"Sat down right there" was said because (the <i>bodhisatta</i> ) sat down in the Enlightenment posture.	"Sedl jsem si právě tam" bylo řečeno ve spojitosti se sednutím do pozice Osvícení.
<i>Upasuttasmiñhi tatthevāti dukkarakārikaṭṭhānaṃ adhippetam, idha pana bodhipallaṇiko.</i>	In the discourse further (/ "above") by "right there" is intended the beginning of austere practices, here is (however meant) the Enlightenment posture (/ "throne").	V pozdější (/ "hořejší") rozpravě se (slovy) "právě tam" zamýšlí počátek asketických metod, zde (se ale zamýšlela) pozice (/ "trůn") Osvícení. <sup>11</sup>
<i>Tenāha – "tattheva nisīdi"nti.</i>	Therefore (the <i>bodhisatta</i> ) said: "I sat down right there."	Proto řekl ( <i>bódhisatta</i> ): "Sedl jsem si právě tam."
<i>Alamidaṃ padhānāyāti idaṃ ṭhānaṃ padhānatthāya samatthanti evaṃ cintetvā nisīdinti attho.</i>	"Oh, this (place) is (suitable) for making effort" means "this place is (bringing) success in making effort", meaning "I thought in that way and sat down."	"Však je toto (místo vhodné) pro usilování" znamená "toto místo (přináší) úspěch při usilování," (čehož) význam (je): "tak jsem si pomyslel a sedl si."

<i>Apissu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.</i>	Then, Bhāradvāja, occurred to me (in my mind) indeed three similes repeatedly amazing, never heard before:	Pak mě, Bháradvádžo, napadly vskutku tři podobenství opakovaně udivující, nikdy před tím neslyšené:
<i>"Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhattaṃ.</i>	"Suppose, Bhāradvāja, that sticky wet wood is kept in water.	"Řekněme, Bháradvádžo, že je ve vodě ponechané lepkavé, navlhlé dřevo.
<i>Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggaṃ abhinibbattessāmi, tejo pātukarissāmi' ti.</i>	Then a man would come, and taking a kindling stick (he would think): "I will kindle fire, I will make fire appear."	Pak by přišel muž, vzal by rozdělavací (/rozžehovací) klacík, (a pomyslel si): "Rozdělám oheň, nechám oheň vzplanout (/objevit se)."
<i>Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggaṃ abhinibbatteyya, tejo pātukareyyā' ti?</i>	What do you think about that, Bhāradvāja, would that man indeed, taking a kindling stick, (really) kindle fire on that sticky wet wood kept in water; would he make fire appear?	Co si o tom myslíš, Bháradvádžo, když by ten muž vzal rozdělavací klacík na to lepkavé, navlhlé dřevo ponechané ve vodě, rozdělal by oheň, nechal by oheň vzplanout?"

<sup>11</sup> Toto je komentář k Rozpravě o Hromadě Pout (*Páśarāsi Sutta* (MN 26)). Tam tohle znamená, že si *bódhisatta* sedá pod strom Bódhi, kde dosáhne Buddhovství. V naší *Sarigārava Suttě* (MN 100), stejně jako v *Mahásacčaka Suttě* (MN 36) to ale naznačuje, že se bude *bódhisatta* věnovat mučivým metodám. Zde v *MN 100. Sarigārava Suttě* si *bódhisatta* sedne pod strom Bódhi v pozdější části tohoto textu. Komenář k MN 36. Mahásacčaka Sutta pro "*tattheva nisīdiṃ*" vysvětluje v souvislosti s významem slova *bódhipallaṇika* v MN 26. oproti MN 36 (a MN 100) - "*Ayaṃ pana viṣeso, tattha bodhipallaṇike nisajjā, idha dukkarakārikā.*" = "Tohle je ale rozdíl, zde (tj. v *MN 26*) (se jednalo o) usedání do pozice Osvícení, tady (tj. v *MN 36*) o následování mučivých metod."



<i>"No hidaṃ, bho gotama.</i>	"Indeed, (I do) not (think) that, friend Gotama.	"To si, příteli Gótamo, vskutku ne(myslím)."
<i>Taṃ kissa hetu?</i>	What is the reason for that?	Jaký je k tomu důvod?
<i>Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udake nikkhittaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā"ti.</i>	Friend Gotama, indeed, this kind of sticky wet wood that, moreover, is however kept in water, will be however only the cause of that man's exhaustion (and) suffering.	Vskutku, příteli Gótamo, tento druh lepkavého navlhlého dřeva, navíc ponechaného ve vodě, bude ale pouze příčinou vyčerpání (a) utrpení pro toho muže..
<i>"Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi avūpakaṭṭhā viharanti,</i>	"Exactly so, Bhāradvāja, those certain ascetics or brahmins, who indeed stay undetached by their body and mind from sensual pleasures,	"Přesně tak, Bhāradvādžo, někteří z těch asketů či bráhmánů, kteří vskutku pobývají neodpoutaní tělem a myslí od smyslných rozkoší,
<i>yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāso ca ajjhataṃ na suppaṇṇaṃ hoti na suppaṭṭhapaṇṇaṃ,</i>	Whose desire for sensual pleasures, the affection by sensual pleasures, the infatuation for sensual pleasures, the thirst for sensual pleasures, the fever for sensual pleasures, is also not well suppressed internally by them, not well allayed,	Jejichž touha po smyslných rozkoších, náklonnost <sup>12</sup> vůči smyslným rozkoším, zaslepení smyslnými rozkošemi, žízeň po smyslných rozkoších, zápal pro smyslné rozkoše, také není vnitřně dobře potlačena, není dobře utišena,
<i>opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	And those sirs ascetics (and) brahmins then when torturing (themselves) further experience painful, sharp, harsh, bitter feelings, (and) they are indeed incapable of knowledge (and) vision of the ultimate full Enlightenment.	A ti páni asketi (a) bráhmáni, když se pak mučí (a) navíc zakouší bolestivé, ostré, hrubé, hořké pociťování, oni vskutku nemohou (dosáhnout) poznání (a) vize konečného úplného Osvícení.
<i>No capi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	But even if those sirs ascetics (and) brahmins further do not torture (themselves) to experience painful, sharp, harsh, bitter feelings, they will still be incapable of knowledge (and) vision of the ultimate full Enlightenment.	Ale i kdyby se ti páni asketi (a) bráhmáni, nemučili aby zakoušeli bolestivé, ostré, hrubé, hořké pociťování, oni stále nebudou moci (dosáhnout) poznání (a) vize konečného úplného Osvícení.
<i>Ayaṃ kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.</i>	This first simile, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.	Toto první podobenství, Bhāradvādžo, mě vskutku napadlo, opakovaně udivující, nikdy před tím neslyšené.

<i>MNA 36. Mahāsaccakasuttavaṇṇanā</i>	Commentary to MN 36. Greater Discourse to Saccaka	Komentář k MN 36. Větší Rozprava Saččakovi
<i>374. Allakaṭṭhanti allaṃ udumbarakaṭṭhaṃ.</i>	374. "Wet wood" means wet fig wood.	374. "Navlhle dřvo" znamená dřvo fíkovníku.

<sup>12</sup> Doslova "lepkavost", "vlhkost".



<i>Sasnehanti sakhīraṃ.</i>	"Sticky" means "clammy".	"Lepkavé" znamená ulepené.
<i>Kāmehiṭi vatthukāmehi.</i>	"From sensual pleasures" means pleasures of the (five) sensual objects.	"Smyslných rozkoší" znamená (pěti) předmětů smyslné rozkoše. <sup>13</sup>
<i>Avūpakaṭṭhāti anapagatā.</i>	"Undetached" means not abandoned.	"Neodpoutaní" znamená, že nezanechali.
<i>Kāmacchandotiādīsu kilesakāma chandakaraṇavasena chando.</i>	In "desire for sensual pleasures" etc. the desire (is meant) as the desire that creates the sensual-desire defilement.	V "touha po smyslných rozkoších" atd. se touhou (zamýšlí) touha, která vytváří nečistotu smyslné touhy.
<i>Sinehakarāṇavasena sneho.</i>	Because it creates affection, (it is) affection.	Protože vytváří náklonnost, (je to) náklonnost.
<i>Mucchākaraṇavasena mucchā.</i>	Because it creates infatuation, (it is) infatuation.	Protože vytváří zaslepení, (je to) zaslepení. <sup>14</sup>
<i>Pipāsākaraṇavasena pipāsā.</i>	Because it creates thirst, (it is) thirst.	Protože vytváří žízeň, (je to) žízeň.
<i>Anudahanavasena pariḷāhoti veditabbo.</i>	Because it follows (and) burns, it is fever; (thus) it should be known.	Protože následuje (a) pálí, je to zápal; (tak) je (to) třeba znát. <sup>15</sup>
<i>Opakkamikāti upakkamanibbattā.</i>	"Torturing (themselves)" means (the feelings) arisen due to austere practices.	"Když se mučí se" znamená, (že to pociťování) vyvstává kvůli asketickým metodám.
<i>Ñāṇāya dassanāya anuttarāya sambodhāyāti sabbaṃ lokuttaramaggavevacanameva.</i>	"Of knowledge (and) vision of the ultimate full Enlightenment" means simply all interpretations of supramundane Path.	"Poznání (a) vize konečného úplného Osvícení" znamená jednoduše všechny výklady nadsvětské Stezky.

<i>Idaṃ panettha opammasaṃsandanaṃ – allaṃ sakhīraṃ udumbarakaṭṭhaṃ viya hi kilesakāmena vatthukāmato anissaṭṭapuggalā.</i>	This is there then the explanation (/ "combinaton") of the simile – indeed, like the wet sticky fig wood (they are) people not free from the (five) objects of sensual pleasures by the sensual-desire defilement.	To je tam pak vysvětlení (/ "spojitost") toho podobenství: vskutku, jako (to) navlhle lepkavé dřevo, (jsou) lidmi neosvobozenými od (pěti) předmětů smyslné rozkoše nečistotou smyslné touhy.
<i>Udake pakkhittabhāvo viya kilesakāmena tintatā;</i>	Like when (the wood) is thrown in water, (the people) are wet by the sensual-desire defilement.	Jako když je (to dřevo) hozené do vody, (ti lidé) jsou navlhli nečistotou smyslné touhy. <sup>16</sup>

<sup>13</sup> Tj. příjemné zrakové vjemy, zvuky, chutě, a tělesné dotyky. Podle *AN 1 1.1. Rúpādivaggó*, Buddha řekl: "Mniši, nenacházím žádný jiný zrakový vjem, který setrvá (a) uchvátí mysl muže, než který je ("tento"), mniši, zrakový vjem ženy. (Stejně je to i pro zvuk, pach, chuť, a tělesný dotyk ženy.) Buddha pak používá stejné vysvětlení pro ženy ve vztahu k mužům.

<sup>14</sup> Podkomentář vysvětluje, že je to základ zaslepenosti (*móha*).

<sup>15</sup> Podkomentář vysvětluje, že následuje a pálí ohněm chťice (*rāga*).

<sup>16</sup> Podkomentář dále vysvětluje: "*Allaggahaṇena kilesānaṃ asamucchinnabhāvaṃ dasseti, sasnehaggahaṇena avikkhambhitabhāvaṃ, udake pakkhittabhāvaggahaṇena samudācārāvatthaṃ, udumbarakaṭṭhaggahaṇena attabhāvassa asārakattaṃ.*" = Braním lepkavého (Buddha) poukazuje na úplné nepřetrnutí nečistot (mysli), braním navlhleho neodpoutanost (na předmětech smyslné rozkoše), braní (dřeva) ponechaného ve vodě (má) význam

<i>manthanenāpi aggino anabhinibbattanaṃ viya kilesakāmena vatthukāmato anissaṭṭānaṃ opakkamikāhi vedanāhi lokuttaramaggassa anadhigamo.</i>	Like even by drilling (the kindling stick in the wet wood) the fire won't get kindled, there is no attainment of supramundane Path by torturing (practices) for those not free from (five) objects of sensual-pleasures by the defilement of sensual-desire.	Jako když se ten oheň nerozdělá i vrtáním (toho rozdělovacího klacíku v tom navlhlem dřevě), není (možné) dosažení nadsvětské Stezky mučivými (metodami) pro nesvobodné od (pěti) předmětů smyslné rozkoše nečistotou smyslné touhy.
<i>Amanthanenāpi aggino anabhinibbattanaṃ viya tesam puggalānaṃ vināpi opakkamikāhi vedanāhi lokuttaramaggassa anadhigamo.</i>	Like even by not drilling (the kindling stick in the wet wood) the fire won't get kindled, there is no attainment of supramundane Path for those persons even without the feelings from (self-)torturing (practices).	Jako ani nevrtáním (tím rozdělovacím kláčkem v navhlém dřevě) se oheň nerozdělá, není pro ty osoby (možné) dosažení nadsvětské Stezky ani bez (těch) pocitů (způsobených) mučivými (metodami).

<i>478. "Aparāpi kho maṃ, bhāradvāja, dutiya upama paṭibhāsi anacchariyā pubbe assutapubbā.</i>	478. "Then, Bhāradvāja, indeed another, second simile occurred to me (in my mind), repeatedly amazing, never heard before.	478. "Pak mě, Bháradvádžo, vskutku napadlo druhé podobenství, opakovaně udivující, nikdy před tím neslyšené:
<i>Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggiṃ abhinibbattessāmi, tejo pātukarissāmi'ti.</i>	Suppose, Bhāradvāja, that sticky wet wood is kept further from water, on the land. Then a man would come, and taking a kindling stick (he would think): "I will kindle fire, I will make fire appear."	Řekněme, Bháradvádžo, že je lepkavé, navhlé dřevo ponechané dál od vody, na zemi. Pak by přišel muž, vzal by rozdělovací klacík, (a pomyslel si): "Rozdělám oheň, nechám oheň vzplanout."
<i>Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyā'ti?</i>	What do you think about that, Bhāradvāja, would that man indeed, taking a kindling stick, (really) kindle fire on that sticky wet wood kept further from water, on the land; would he make fire appear?	Co si o tom myslíš, Bháradvádžo, když by ten muž vzal rozdělovací klacík na to lepkavé, navhlé dřevo ponechané dál od vody, na zemi, rozdělal by oheň, nechal by oheň vzplanout?"
<i>"No hidaṃ, bho gotama.</i>	"Indeed, (I do) not (think) that, friend Gotama.	"To si, příteli Gótamo, vskutku ne(myslím)."
<i>Taṃ kissa hetu?</i>	What is the reason for that?	Jaký je k tomu důvod?
<i>Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhattaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgi assā'ti.</i>	Friend Gotama, indeed, this kind of sticky wet wood that, although even kept further from water, on the land, will be however only the cause of that man's exhaustion (and) suffering.	Vskutku, příteli Gótamo, tento druh lepkavého navhlého dřeva, přestože ponechaného dál od vody, na zemi, bude ale pouze příčinou vyčerpání (a) utrpení pro toho muže..
<i>"Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena</i>	"Exactly so, Bhāradvāja, those certain ascetics or brahmins who	"Přesně tak, Bháradvádžo, někteří z těch asketů či bráhmánů, kteří

jednání (za účelem prožívání smyslných rozkoší), (a) brání fíkového dřeva je kvůli bezpodstatnosti vlastního bytí (/ne-já).

<i>ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti,</i>	indeed stay detached from sensual pleasures by both (their) body and mind,	vskutku pobývají odpoutaní tělem a myslí od smyslných rozkoší,
<i>yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhantaṃ na suppaḥiṇo hoti na suppaṭṭippassaddho,</i>	Whose desire for sensual pleasures, the affection by sensual pleasures, the infatuation for sensual pleasures, the thirst for sensual pleasures, the fever for sensual pleasures, is (however) not well suppressed internally by them, not well allayed,	Jejichž touha po smyslných rozkoších, náklonnost vůči smyslným rozkoším, zaslepení smyslnými rozkošemi, žízeň po smyslných rozkoších, zápal pro smyslné rozkoše, (ale) není vnitřně dobře potlačena, není dobře utišena,
<i>opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	And those sirs ascetics (and) brahmins then when torturing (themselves) further experience painful, sharp, harsh, bitter feelings, (and) they are indeed incapable of knowledge (and) vision of the ultimate full Enlightenment.	A ti páni asketi (a) bráhmani, když se pak mučí (a) navíc zakouší bolestivé, ostré, hrubé, hořké pociťování, oni vskutku nemohou (dosáhnout) poznání (a) vize konečného úplného Osvícení.
<i>No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	But even if those sirs ascetics (and) brahmins further do not torture (themselves) to experience painful, sharp, harsh, bitter feelings, they will still be incapable of knowledge (and) vision of the ultimate full Enlightenment.	Ale i kdyby se ti páni asketi (a) bráhmani, nemučili aby zakoušeli bolestivé, ostré, hrubé, hořké pociťování, oni stále nebudou moci (dosáhnout) poznání (a) vize konečného úplného Osvícení.
<i>Ayaṃ kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.</i>	This second simile, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.	Toto druhé podobenství, Bhāradvádžo, mě vskutku napadlo, opakovaně udivující, nikdy před tím neslyšené.

<i>Dutiyaupamāpi imināva nayena veditabbā.</i>	Even the second simile should be known exactly in this way (mentioned above).	I druhé podobenství je třeba znát právě tím způsobem (zmíněným výše).
<i>Ayaṃ pana viseso, purimā saputtabhariyapabbajjāya upamā;</i>	However, this is the difference – formerly (it was) a simile for recluseship with wife (and) children;	Nicméně, toto je rozdíl: původně (to bylo) podobenství pro poustevnictví s ženou (a) dětmi,
<i>pacchimā brāhmaṇadhammikapabbajjāya.</i>	The later (simile was) for the recluseship according to the brahmanical teaching (i.e. with wrong views).	Pozdější (podobenství bylo) pro poustevnictví podle brahmnského učení (tj. se špatnými názory).

<i>479. "Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.</i>	479. "Then, Bhāradvāja, indeed another, third simile occurred to me (in my mind), repeatedly amazing, never heard before.	479. "Pak mě, Bhāradvádžo, vskutku napadlo třetí podobenství, opakovaně udivující, nikdy před tím neslyšené:
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<i>Seyyathāpi, bhāradvāja, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ.</i>	Suppose, Bhāradvāja, that greaseless dry wood is kept further from water, on the land.	Řekněme, Bhāradvādžo, že je nemastné, suché dřevo ponechané dál od vody, na zemi.
<i>Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggaṃ abhinibbattessāmi, tejo pātukarissāmi'ti.</i>	Then a man would come, and taking a kindling stick (he would think): "I will kindle fire, I will make fire appear."	Pak by přišel muž, vzal by rozdělovací klacík, (a pomyslel si): "Rozdělám oheň, nechám oheň vzplanout."
<i>Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggaṃ abhinibbatteyya, tejo pātukareyyā'ti?</i>	What do you think about that, Bhāradvāja, would that man indeed, taking a kindling stick, (really) kindle fire on that greaseless dry wood kept further from water, on the land; would he make fire appear?	Co si o tom myslíš, Bhāradvādžo, když by ten muž vzal rozdělovací klacík na to lepkavé, navlhlé dřevo ponechané dál od vody, na zemi, rozdělával by oheň, nechal by oheň vzplanout?"
<i>"Evaṃ bho gotama.</i>	<i>"(I think) so, friend Gotama.</i>	<i>"(Myslím si to) tak, příteli Gótamo.</i>
<i>Taṃ kissa hetu?</i>	What is the reason for that?	Jaký je k tomu důvod?
<i>Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhitta'ti.</i>	Friend Gotama, indeed, this (is) a kind of greaseless dry wood, moreover (it) is kept further from water, on the land.	Vskutku, příteli Gótamo, tohle (je) druh nemastného suchého dřeva, (a) navíc je ponechané dál od vody, na zemi.
<i>"Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti,</i>	<i>"Exactly so, Bhāradvāja, those certain ascetics or brahmins who indeed stay detached from sensual pleasures by both (their) body and mind,</i>	<i>"Přesně tak, Bhāradvādžo, někteří z těch asketů či bráhmánů, kteří vskutku pobývají odpoutaní tělem a myslí od smyslných rozkoší,</i>
<i>yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāso ca ajjhataṃ suppaṇṇaṃ hoti suppaṇṇapassaddho,</i>	Whose desire for sensual pleasures, the affection by sensual pleasures, the infatuation for sensual pleasures, the thirst for sensual pleasures, the fever for sensual pleasures, is internally well suppressed by them, well allayed,	Jejichž touha po smyslných rozkoších, náklonnost vůči smyslným rozkoším, zaslepení smyslnými rozkošemi, žízeň po smyslných rozkoších, zápal pro smyslné rozkoše, je vnitřně dobře potlačena, je dobře utištěna,
<i>opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	And those sirs ascetics (and) brahmins then when torturing (themselves) also (because they) experience painful, sharp, harsh, bitter feelings, they are indeed capable of knowledge (and) vision of the ultimate full Enlightenment.	A ti páni asketi (a) bráhmáni, když se pak mučí (a) navíc zakouší bolestivé, ostré, hrubé, hořké pociťování, oni vskutku mohou (dosáhnout) poznání (a) vize konečného úplného Osvícení.
<i>No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.</i>	But even if those sirs ascetics (and) brahmins further do not torture (themselves) to experience painful, sharp, harsh, bitter feelings, they will still be capable of knowledge (and) vision of the ultimate full Enlightenment.	Ale i kdyby se ti páni asketi (a) bráhmáni, nemučili aby zakoušeli bolestivé, ostré, hrubé, hořké pociťování, oni stále budou moci (dosáhnout) poznání (a) vize konečného úplného Osvícení.

<i>Ayaṃ kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.</i>	This third simile, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.	Toto třetí podobenství, Bhāradvādžo, mě vskutku napadlo, opakovaně udivující, nikdy před tím neslyšené.
<i>Imā kho maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.</i>	These three similes, Bhāradvāja, indeed occurred to me, repeatedly amazing, never heard before.	Tato tři podobenství, Bhāradvādžo, mě vskutku napadla, opakovaně udivující, nikdy před tím neslyšená.

<i>376. Tatiyaupamāya koḷāpanti chinnaśinehaṃ nirāpaṃ.</i>	376. In the third simile "greaseless" means void of stickiness, without moisture.	376. Ve třetím podobenství "nemastné" znamená prosté lepkavosti, bez vlhkosti.
<i>Thale nikkhattanti pabbatathale vā bhūmithale vā nikkhattaṃ.</i>	"Kept on the land" means kept either on the surface of a mountain, or on the surface of land.	"Ponechané na zemi" znamená ponechané buď na povrchu skály, nebo na povrchu země.
<i>Etthāpi idaṃ opammasaṃsandanaṃ – sukkhakoḷāpakaṭṭhaṃ viya hi kilesakāmena vatthukāmato nissaṭapuggalā, ārakā udakā thale nikkhattabhāvo viya kilesakāmena atintatā.</i>	There, indeed, is this explanation ("combination") for the simile: like the greaseless dry wood, the persons devoid of the sensual-desire defilement, (devoid) of the (five) objects of sensual pleasure, are not wet by the sensual-desire defilement.	Tam, vskutku, je toto vysvětlení toho podobenství: jako to nemastné suché dřevo, ty osoby prosté nečistoty smyslné touhy, (prosté) (pěti) předmětů smyslné rozkoše, nejsou navlhlí nečistotou smyslné touhy.
<i>Manthanenāpi aggino abhinibbattanaṃ viya kilesakāmena vatthukāmato nissaṭānaṃ abbhokāsikanesaṃjīkādivasena opakkamikāhipi vedanāhi lokuttaramaggassa adhigamo.</i>	Like kindling fire by the kindling stick, there is indeed attainment of the supramundane Path for those devoid of sensual-desire defilement, (devoid) of the (five) objects of sensual pleasure, even by the torturing feelings from the (ascetic practices) such as (dwelling under) open space (or) the sitter's (practice, i.e. refraining from lying down).	Jako rozdělování ohně rozdělovacím klacíkem, pro ty prosté nečistoty smyslné touhy, (prosté) (pěti) předmětů smyslné rozkoše je dosažení nadsvětské Stezky (možné), i mučivým pociťováním (asketickou praxí), jako např. (pobýváním pod) širým nebem, (nebo metodou) sedícího (tj. vyhýbáním se ulehnutí).
<i>Aññassa rukkhassa sukkhasākhāya saddhiṃ ghaṃsanamatteneva aggino abhinibbattanaṃ viya vināpi opakkamikāhi vedanāhi sukhāyeva paṭipadāya lokuttaramaggassa adhigamoti.</i>	Just like is fire kindled even just by rubbing with a dry branch of another tree, (there is) attainment of the supramundane Path even for (those) without (the experience) of torturing feelings, even by a comfortable practice.	Právě jako je oheň rozdělaný pouhým třením o suchou větev jiného stromu, (je možné) dosažení nadsvětské Stezky I pro (ty) bez (zakoušení) mučivého pociťování, i pohodlným postupem.
<i>Ayaṃ upamā bhagavatā attano atthāya āhaṭā.</i>	This simile occurred ("was brought") for the purposes of the Exalted One.	Toto podobenství vyvstalo ("bylo přineseno") pro účely Vznešeného.

Kéž jsou všechny bytosti šťastné a zdravé ☺

mniich Saraṇa

